

perhaps in no doctrine at all, though he may be what the world calls a scholar and gentleman, cannot be expected to appreciate the conduct or correspond with the spirit of a system founded and reared on Catholic religious principles. That must be a more or less cold, insufficient and dangerous inspection which is carried on by an authority that either inwardly denies all revealed religion, or at most treats it as he does his dress suit to be used only on particular occasions. Catholic Inspectors for Catholic Schools, would, it seems to me, be a very natural maxim.

These, sir, I consider to be the principal wants. If obtained they would greatly benefit the Separate without at all injuring the Common Schools, and would prove the desire of the Government to deal equally with all classes. A calm discussion of the various points at issue and a united request led by the authority of those who are the natural and proper exponents of Catholic principles, would I feel certain produce the desired results.

Yours Sincerely,

CORNELIUS DONOVAN.

HAMILTON, September, 1881

We thank Mr. Donovan for his letter. We are glad to know that he supports the proposed amendments to the Separate School Law, which every teacher and every trustee must admit are absolutely necessary. Let us hear from others. Agitate! Agitate!—Ed. C. S.

To the Editor of the Irish Canadian.

SIR—I am pleased to see the prominence you give to articles on Catholic education in your paper. The able Pastoral of Bishop Wattersson of Columbus, Ohio, which appears in the last issue of the *Irish Canadian*, clearly shows the duty of providing for our Catholic children a good Christian education. His lordship beautifully defines education to be: *First the sanctification of the soul; secondly, the development of the intellect; and thirdly, the promotion of the physical welfare of the child.* Now, I ask, can we expect or hope for such an education outside of our Catholic schools? Is a Protestant teacher, breathing a Protestant atmosphere, surrounded by a body-guard of Protestant text-books, a fit person to mould the plastic character of our Catholic youth? I think not. Is the Protestant teacher, who has nothing better for the Sacraments of the Church and the dogmas of our holy religion than smears, a fit person to promote the chief purpose of a true education? I think not. In this age of straining after intellectual wealth men forget their immortality, they would fain make the God of Eternity bow down to the god of dust. Educate! Educate! is the watchword of the day. Oh yes; but pause a moment and consider to what end does our education tend. We see an unnatural intellect growing upon the people, our jails thronged with criminals, who have perhaps broken the law of the land in five different languages, including a smattering of Harkness's Latin Grammar obtained in some High School. This is an indictment against our would-be free system of education—yes, and one which should make the cheeks of its promoters hot as coals in a furnace.

The duty of Catholics in the matter of education is obvious; it is to send their children to Catholic schools where such are established, lest God wrest from their children, and their children's children, the gift of eternal faith. Yes, but there is another duty resting with Catholic parents, to see that the education imparted in Catholic schools is a fitting equipment for the great battle of life. But how, I ask, can Separate Schools supply that necessary armour when the money which should go to make them efficient—the food which should nourish their life-blood—is swept into the *cease* of our High Schools? And for what purpose? To maintain a bigoted staff of Protestant teachers and keep in office a still more bigoted Board of trustees, who walk in prejudice, dream prejudice, sleep on prejudice and breathe prejudice.

This is strong language; but tear away the veil and what have you got? Simply this. For the higher education of our Catholic children we have a Protestant school, the corner-stone of which was sanctified by the hallowed benediction of a Freemason; a Protestant staff of teachers, a Protestant Board of Trustees; a Protestant prayer (if any be said) at the close of school; Protestant mottoes to greet the eye of Catholic children from every corner of the school; a Protestant Collier, or a Protestant Edith Thompson's history to teach them the enormous rascality of the Catholic Church and the crimes committed by our Catholic ancestors. So far High School. But do you not think that in Ontario, where we have twenty five thousand children alone attending the Separate Schools—a Catholic population of some

two hundred and fifty thousand, we should have a few Catholic High Schools recognized as such? No, no, sir, we are allowed no such privilege. Why, we cannot even develop our Separate Schools. Our arms are pinched. The Catholics are in the position of little street Arabs who wander about, confronted at every step by colossal piles of school buildings, in every wall of which they see their stolen money, but within whose portals they dare not enter lest they barter away their immortal souls.

I purpose, Mr. Editor, returning to this subject in future letters, when I will refer to some points in that able article which you recently copied from the *Catholic Shield* of Ottawa, and when I hope to strip off the thin gauze of liberality which hides that one-sided selfish monopoly, the School System of Ontario. Yours, &c.,

A CATHOLIC EDUCATOR.

To the Editor of the Irish Canadian.

SIR.—I was very much pleased with an article that appeared in the last issue of your paper, signed "A Catholic Educator." I think the time has come when we should look for better measures for our Separate Schools. As you remarked in an editorial on the subject some time ago, Protestant teachers had met in Convention, but there was no one there to show up the wants of the Separate Schools. The fact of the matter is, Mr. Editor, both Separate Schools and their teachers are left to themselves. With no unity of inspection—in reality with no inspection at all—with no uniformity of text books, and in most instances with no proper grading of classes, what can you expect the Separate Schools to do? There are hundreds of Catholic teachers in this Province who heartily agree with the ideas contained in the letter signed "A Catholic Educator," and I hope he will continue to ventilate the question, as he has promised, through the columns of your paper.

Yours truly,

A CATHOLIC TEACHER.

Archbishop Vaughan of Sydney, in a pastoral letter, says:—The future of the country is to be found not in Parliament or great meetings of the people but in the schools. If you would know what sort of Catholicity will reign in this land in fifty years time, all you have to do is to interrogate the schoolmasters, to examine what is the character of the schools in which the Catholic population receives its education. If your children are sent to State schools, they will become State-children; and like the State, their best will be when they grow up, that they are not clogged or hampered by any religion at all and that their one object in this life—for they will not believe in any other—is to enjoy themselves, and to avoid anything that may be the cause of pain. If they be sent to Protestant schools, they will become Protestants; if to Catholic schools, well conducted, they will maintain and be staunch to the religion of their fathers. Early believed, we are speaking in general and the main, we are not dealing with exceptional cases. There is no rule without its exception. Some children, who have been educated strict Protestants, have become Agnostes later on in life. Catholics who have received a careful education in the family, at school, and in Catholic universities, have before now turned infidels and atheists. And yet common sense tells us that the only prudent or way to turn out a generation of Catholic men and women is to give that generation, when young, a careful training in schools expressly in harmony with, and under the guidance of the Catholic religion. The desperate effort which *per fax et nefas* our opponents are making to get hold of Catholic children, ought to be enough of itself to convince serious men of the immense importance of early training when there is question of the religious future of a people. The schools throughout the world are now the mainpoint of attack, and the Church throughout the world is in harmony with herself. She may suffer fire and exile, but she may not prevaricate. She was not instituted to make money, but to make martyrs; not to divide the spoils of the wealthy, but in the face of the powerful to proclaim the Truth. So she gathers her children the closer and her the more the storm rages; and willingly suffering persecution for Justice's sake, she consolidates her strength, conciliates the love of Catholic parents, and uses the tyranny and cruelty of her enemies to strengthen and tighten the bond of her unity and the cords of her peace.